A SERMON

Preached before His Grace

Charles Duke of *Richmond*, *Lenox*, and *Aubigny*,

PRESIDENT;

AND THE

GOVERNORS

OF THE

LONDON INFIRMARY,

FOR THE

Relief of Sick and Diseased Persons, especially Manufacturers, and Seamen in Merchant-Service, *&c.*

AT THE

Parish-Church of St Lawrence-Jewry, On Thursday, *March* 31, 1748.

By JOSEPH, *Lord Bishop of* BRISTOL, *Now Lord Bishop of* Durham.

Published at the Request of the President and Governors.

Re-published for the Encouragement of Subscribers to *The* INFIRMARY *at NEWCASTLE.*

To which is prefix'd,

His LORDSHIP's LETTER to the Arch-Deacon of *Northumberland* on that Subject.

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TO THE REVEREND

Dr. *SHARP*,

ARCH-DEACON *of* Northumberland.

Good Mr. ARCHDEACON,

AS you think my SERMON *before the* GOVERNORS *of the* LONDON INFIRMARY *may be of ſome Service towards promoting the good Deſign already ſet on foot of eſtabliſhing one at* NEWCASTLE, *which I hope and pray God it may, I readily conſent to have it reprinted by any Bookſeller you judge proper at that Place.*

Enough is ſaid in it to encourage good Men in the Deſign, tho' nothing elſe were to be ſaid: and my Relation to the Dioceſe *may probably make it more read than the Diſcourſe of a Stranger, tho' more fully adapted to the Occaſion. For one or two Obſervations here mentioned are ſcarce applicable to any Place but* London: *and ſeveral very material ones very applicable to all Places, and particularly proper to be urged upon the firſt Eſtabliſhment of* an Infirmary *any where,*

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are quite passed over, merely from the Fear of being tiresome by repeating what had been before insisted upon by others, viz. *such Observations as these, That* infinitely more Good is done by these Associations in Charity than can be done at the same Expence by charitable Persons in their private separate Capacity.———*That* Medicine and Surgery may, nay must receive great Improvements both in Theory and Practice from Infirmaries, to the general Benefit of the World, and the particular Benefit of the Country in which they are established.—*That* they at once prevent all Counterfeits by its being certainly foreknown that such cannot escape Detection in an Infirmary, and preserve poor Creatures from falling into the Hands of unskilful or oppressive People.

Indeed the Civil Advantages *of this Charity are innumerable beyond all Doubt or Objection: and so likewise are the* moral *and* religious Advantages *which may be reaped from it by proper Care and Attention.*

In one of your Letters you told me that some Clergymen of Newcastle *had offer'd their Attendance as Chaplains to our future Infirmary. They are highly commendable for it: And I take for granted, that as soon as we are formed into a Society, we shall all thankfully admit them to this Office, and see that the Discharge of it be made as convenient for them as the Rules of the House*

House will allow of; and that whatever Place be provided for receiving Patients at present, Care will be taken to have a decent Room set apart in it for Divine Service.

The Gentlemen of the Committee have my Thanks for accepting in so kind a manner that Assistance which it would have been very blameable in me, I do not say to have omitted, *but even to have* delayed; *considering how much more this charitable Design may be promoted by ready Assistances in its Beginning, than by large Benefactions after its Establishment.*

I am, with great Truth and Affection,

Good Mr Archdeacon,

Your very faithful Servant

and Brother,

Hampstead, Mar. 14. 1750. JO. DURESME.

N. B. This Letter is prefixed to this Sermon with his Lordship's Consent.

1 PET. iv. 8.

And above all Things have fervent Charity among yourſelves: for Charity ſhall cover the Multitude of Sins.

AS we owe our Being, and all our Faculties, and the very Opportunities of exerting them, to Almighty God, and are plainly His and not our own, we are admoniſhed, even tho' we ſhould *have done all thoſe Things which are commanded us, to ſay, We are unprofitable Servants* *. And with much deeper Humility muſt we make this Acknowledgment, when we conſider, in how *many Things we have all offended* †. But ſtill the Behaviour of ſuch Creatures as Men, highly criminal in ſome reſpects, may yet in Others be ſuch, as to render them the proper Objects of Mercy; and, our Saviour does not decline ſaying, *thought worthy of it* ‡. And, conformably to our natural Senſe of Things, the Scripture is very expreſs, that Mercy, Forgiveneſs, and in general Charity to our Fellow-creatures, has this Efficacy in a very high Degree.

* Luke xvii. 10. † James iii. 3. ‡ Luke xx. 35.

Several copious and remote Reaſons have been alledged, why ſuch Preheminence is given to this Grace or Virtue; ſome of great Importance, and none of them perhaps without its Weight. But the proper one ſeems to be very ſhort and obvious, that by fervent Charity, with a Courſe of Beneficence proceeding from it, a Perſon may make Amends for the Good he has blameably omitted, and the Injuries he has done, ſo far, as that Society would have no Demand upon him for ſuch his Miſbehaviour; nor conſequently would Juſtice have any in Behalf of Society, whatever it might have upon other Accounts. Thus by fervent Charity he may even merit Forgiveneſs of Men: And this ſeems to afford a very ſingular Reaſon, why it may be graciouſly granted him by God; a very ſingular Reaſon, the Chriſtian Covenant of Pardon always ſuppoſed, why divine Juſtice ſhould permit, and divine Mercy appoint, that ſuch his Charity ſhould be allowed to *cover the Multitude of Sins*.

And this Reaſon leads me to obſerve, what Scripture, and the whole Nature of the Thing ſhews, that the Charity here meant muſt be ſuch hearty Love to our Fellow-creatures, as produceth a ſettled Endeavour to promote, according to the beſt of our Judgment, their real laſting Good, both preſent and future; and not that Eaſineſs of Temper, which, with peculiar Propriety, is expreſs'd by the

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Word Good-humour, and is a ſort of Benevolent Inſtinct left to itſelf, without the Direction of our Judgment. For this kind of Good-humour is ſo far from making the Amends before mentioned, that, tho' it be agreeable in Converſation, it is often moſt miſchievous in every other Intercourſe of Life; and always puts Men out of a Capacity of doing the Good they might, if they could withſtand Importunity, and the Sight of Diſtreſs, when the Caſe requires they ſhould be withſtood: Many Inſtances of which daily occur, both in Publick and Private. Nor is it to be ſuppoſed, that we can any more promote the laſting Good of our Fellow-creatures, by acting from mere kind Inclinations, without *conſidering* what are the proper Means of promoting it, than that we can attain our own perſonal Good, by a *thoughtleſs* Purſuit of every Thing which pleaſes us. For the Love of our Neighbour, as much as Self-love, the ſocial Affections, as much as the private ones, from their very Nature, require to be under the Direction of our Judgment. Yet it is to be remembered, that it does in no ſort become ſuch a Creature as Man to harden himſelf againſt the Diſtreſſes of his Neighbour, except where it is really neceſſary; and that even well-diſpoſed Perſons may run into great Perplexities, and great Miſtakes too, by being over ſolicitous in diſtinguiſhing, what are the moſt proper Occaſions for their Charity, or

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who the greateſt Objects of it. And therefore, as on the one Side, we are obliged to take ſome Care not to ſquander that which, one may ſay, belongs to the Poor, as we ſhall do, unleſs we competently ſatisfy ourſelves beforehand, that what we put to our Account of Charity will anſwer ſome good Purpoſe; ſo on the other Side, when we are competently ſatisfied of this, in any particular Inſtance before us, we ought by no Means to neglect ſuch preſent Opportunity of doing Good, under the Notion of making further Inquiries: for of theſe Delays there will be no End.

Having thus briefly laid before you the Ground of that ſingular Efficacy, which the Text aſcribes to Charity in general; obviated the Objection againſt its having this Efficacy; and diſtinguiſhed the Virtue itſelf from its Counterfeits; let us now proceed to obſerve the Genuineneſs and Excellency of the particular Charity which we are here met together to promote.

Medicine and every other Relief *under the Calamity of bodily Diſeaſes and Caſualties*, no leſs than the daily Neceſſaries of Life, are natural Proviſions, which God has made for our preſent indigent State; and which he has granted in common to the Children of Men whether they be poor or rich: to the Rich by Inheritance, or Acquiſition; and by their Hands to the diſabled Poor.

Nor

Nor can there be any Doubt, but that Publick Infirmaries are the most effectual Means of administring such Relief; besides that they are attended with incidental Advantages of great Importance: Both which Things have been fully shewn, and excellently enforced, in the annual Sermons upon this and the like Occasions.

But indeed Publick Infirmaries are not only the best, they are the only possible Means by which the Poor, especially in this City, can be provided in any competent Measure, with the several kinds of Assistance, which *bodily Diseases and Casualties* require. Not to mention poor Foreigners; 'tis obvious no other Provision can be made for poor Strangers out of the Country, when they are overtaken by these Calamities, as they often must be, whilst they are occasionally attending their Affairs in this Centre of Business. But even the Poor who are settled Here, are in a manner Strangers to the People amongst whom they live: and, were it not for this Provision, must unavoidably be neglected, in the Hurry and Concourse around them, and be left unobserved to languish in Sickness, and suffer extremely, much more than they could in less populous Places; where every one is known to every one; and any great Distress presently becomes the common Talk; and where also poor Families are often under the particular Protection of some or other

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of their rich Neighbours, in a very different Way from what is commonly the Case Here. Observations of this kind shew, that there is a peculiar Occasion, and even Necessity, in such a City as this, for Publick Infirmaries, to which easy Admittance may be had; and here in ours no Security is required, nor any sort of Gratification allowed; and that they ought to be multiplied, or enlarged proportionably to the Increase of our Inhabitants; for to this the Increase of the Poor will always bear Proportion; tho' less in Ages of Sobriety and Diligence, and greater in Ages of Profusion and Debauchery.

Now tho' nothing, to be called an Objection in the way of Argument, can be alledged against thus providing for poor sick People, in the properest, indeed the only Way in which they can be provided for; yet Persons of too severe Tempers can, even upon this Occasion, talk in a Manner, which, contrary surely to their Intention, has a very malignant Influence upon the Spirit of Charity — talk of the ill Deserts of the Poor, the good Uses they might make of being let to suffer more than they do, under Distresses which they bring upon themselves, or however might, by Diligence and Frugality, provide against; and the idle Uses they may make of knowing before-hand, that they shall be relieved in case of *those Distresses*. Indeed there is such a Thing as a Prejudice against them,

them, arising from their very State of Poverty, which ought greatly to be guarded against; a kind of Prejudice, to which perhaps most of us upon some Occasions, and in some Degree, may inattentively be liable, but which Pride and Interest may easily work up to a settled Hatred of them; the utter Reverse of that amiable Part of the Character of *Job*, that *he was a Father to the Poor* §. But 'tis undoubtedly fit, that such of them as are good and industrious should have the Satisfaction of knowing beforehand, that they shall be relieved under *Diseases and Casualties:* and Those, 'tis most obvious, ought to be relieved preferably to Others. But these others, who are not of that good Character, might possibly have the Apprehension of those Calamities in so great a Degree, as would be very mischievous, and of no Service, if they thought they must be left to perish under them. And tho' their Idleness and Extravagance are very inexcusable, and ought by all reasonable Methods to be restrained; and they are highly to be blamed for not making some Provision against Age and supposable Disasters, when 'tis in their Power; yet 'tis not to be desired, that the Anxieties of Avarice should be added to the natural Inconveniences of Poverty.

It is said, that our common Fault towards the Poor is not Harshness, but too great Lenity and Indulgence. And if allowing them in

§ Job xxix. 16.

in Debauchery, Idleneſs and open Beggary; in Drunkenneſs, profane Curſing and Swearing in our Streets, nay in our Houſes of Correction; if this be Lenity, there is doubtleſs a great deal too much of it. And ſuch Lenity towards the Poor is very conſiſtent with the moſt cruel Neglects of them, in the extream Miſery to which theſe Vices reduce them. Now tho' this laſt certainly is not our general Fault; yet it cannot be ſaid, every one is free from it. For this Reaſon, and that nothing, which has ſo much as the Shadow of an Objection againſt our publick Charities, may be entirely paſſed over, you'll give me Leave to conſider a little the ſuppoſed Caſe above-mentioned, tho' poſſibly Some may think it unneceſſary, that of Perſons reduced to Poverty and Diſtreſs by their own Faults.

Inſtances of this there certainly are. But it ought to be very diſtinctly obſerved, that in judging which are ſuch, we are liable to be miſtaken: and more liable to it, in judging to what Degree thoſe are faulty, who really are ſo in ſome Degree. However, we ſhould always look with Mildneſs upon the Behaviour of the Poor; and be ſure not to expect more from them than can be expected, in a moderate Way of conſidering Things. We ſhould be forward, not only to admit and encourage the good Deſerts of ſuch as do well, but likewiſe as to thoſe of them who do not, be ever ready to make due Allowan-

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ces for their bad Education, or, which is the ſame, their having had none; for what may be owing to the ill Example of their Superiors, as well as Companions, and for Temptations of all kinds. And remember always, that be Mens Vices what they will, they have not forfeited their Claim to Relief under Neceſſities, till they have forfeited their Lives to Juſtice.

Our heavenly Father is kind to the Unthankful and to the Evil, and ſendeth his Rain on the Juſt and on the Unjuſt ‡. And, in Imitation of Him, our Saviour expreſly requires, that our Beneficence be promiſcuous. But we have moreover the divine Example for relieving thoſe Diſtreſſes, which are brought upon Perſons by their own Faults; and this is exactly the Caſe we are conſidering. Indeed the general Diſpenſation of Chriſtianity is an Example of this; for its general Deſign is to ſave us from our Sins, and the Puniſhments which would have been the juſt Conſequence of them. But the divine Example in the daily Courſe of Nature, is a more obvious and ſenſible one. And tho' the natural Miſeries which are foreſeen to be annext to a vicious Courſe of Life, are providentially intended to prevent it, in the ſame Manner as Civil Penalties are intended to prevent Civil Crimes; yet thoſe Miſeries, thoſe natural Penalties, admit of, and receive natural Reliefs,

‡ Matt. v. 45. Luke vi. 35.

no leſs than any other Miſeries, which could not have been forſeen or prevented. Charitable Providence then, thus manifeſted in the Courſe of Nature, which is the Example of our heavenly Father, moſt evidently leads us to relieve, not only ſuch Diſtreſſes as were unavoidable, but alſo ſuch as People by their own Faults have brought upon themſelves. The Caſe is, that we cannot judge in what Degree it was intended they ſhould ſuffer, by conſidering what, in the natural Courſe of Things, would be the whole bad Conſequences of their Faults, if thoſe Conſequences were not prevented, when Nature has provided Means to prevent great Part of them. We cannot, for Inſtance, eſtimate what Degree of preſent Sufferings God has annext to Drunkenneſs, by conſidering the Diſeaſes which follow from this Vice, as they would be if they admitted of no Reliefs or Remedies: but by conſidering the remaining Miſery of thoſe Diſeaſes, after the Application of ſuch Remedies as Nature has provided. For as 'tis certain on the one Side, that thoſe Diſeaſes are providential Corrections of Intemperance, 'tis as certain on the other, that the Remedies are providential Mitigations of thoſe Corrections; and altogether as much providential, when adminiſtred by the good Hand of Charity in the Caſe of our Neighbour, as when adminiſtred by Self-love in our own. Thus the Pain, and Danger, and other Di-

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ſtreſſes of Sickneſs and Poverty remaining, after all the charitable Relief which can be procured; and the many uneaſy Circumſtances which cannot but accompany that Relief, tho' diſtributed with all ſuppoſable Humanity; theſe are the natural Corrections of Idleneſs and Debauchery, ſuppoſing theſe Vices brought on thoſe Miſeries. And very ſevere Corrections they are: and they ought not to be increaſed by witholding that Relief, or by Harſhneſs in the Diſtribution of it. Corrections of all kinds, even the moſt neceſſary ones, may eaſily exceed their proper Bound: and when they do ſo, they become miſchievous; and miſchievous in the Meaſure they exceed it. And the natural Corrections, which we have been ſpeaking of, would be exceſſive, if the natural Mitigations provided for them were not adminiſtred.

Then Perſons, who are ſo ſcrupulouſly apprehenſive of every Thing, which can poſſibly, in the moſt indirect Manner, encourage Idleneſs and Vice; which, by the way, any Thing may accidentally do; ought to turn their Thoughts to the moral and religious Tendency of Infirmaries. The religious Manner in which they are carried on has itſelf a direct Tendency to bring the Subject of Religion into the Conſideration of thoſe whom they relieve; and, in ſome Degree, to recommend it to their Love and Practice, as it is productive of ſo much Good to them, as reſtored Eaſe and Health, and a Capacity

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of resuming their several Employments. 'Tis to Virtue and Religion, they may mildly be admonished, that they are indebted for their Relief. And this, amongst other Admonitions of their spiritual Guide, and the Quiet and Order of their House, out of the Way of bad Examples, together with a regular Course of Devotion, which it were greatly to be wished might be daily; these Means, 'tis to be hoped, with the common Grace of God, may enforce deeply upon their Consciences those serious Considerations, to which a State of Affliction naturally renders the Mind attentive, and that they will return as from a religious Retreat, to their several Employments in the World, with lasting Impressions of Piety in their Hearts. By such united Advantages, which these poor Creatures can in no sort have any other Way, very remarkable Reformations have been wrought. Persons of the strictest Characters therefore would give a more satisfactory Proof, not to the World, but to their own Consciences, of their Desire to suppress Vice and Idleness, by setting themselves to cultivate the religious Part of the Institution of Infirmaries, which, I think, would admit of great Improvements ||; than by allowing themselves to talk in a Manner, which tends to discountenance either the Institution itself, or any particular Branch of it.

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|| See Mr *Tucker*'s Sermon before the Governors of the *Bristol Infirmary*, 1746.

Admitting then the Uſefulneſs and Neceſſity of theſe kinds of Charity, which indeed cannot be denied; *yet every Thing has its Bounds*. And, in the Spirit of Severity before mentioned, 'tis imagined, that *People are enough diſpoſed*, ſuch, it ſeems, is the preſent Turn, *to contribute largely to them*. And Some, whether from Diſlike of the Charities themſelves, or from mere Profligateneſs, think *theſe formal Recommendations of them at Church every Year, might very well be ſpared*.

But ſurely 'tis deſirable, that a cuſtomary Way ſhould be kept open, for removing Prejudices as they may ariſe againſt theſe Inſtitutions; for rectifying any Miſrepreſentations which may, at any Time, be made of them; and informing the Publick of any new Emergencies; as well as for repeatedly enforcing the known Obligations of Charity, and the Excellency of this particular kind of it. Then Sermons, you know, amongſt Proteſtants, always of Courſe accompany theſe more ſolemn Appearances in the Houſe of God: nor will theſe latter be kept up without the other. Now publick Devotions ſhould ever attend, and conſecrate publick Charities. And it would be a ſad Preſage of the Decay of thoſe Charities, if ever they ſhould ceaſe to be profeſſedly carried on in the Fear of God, and upon the Principles of Religion. It may be added, that real charitable Perſons will approve of theſe frequent Exhortations

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to Charity, even tho' they ſhould be conſcious, that they do not themſelves ſtand in need of them, upon account of ſuch as do. And ſuch can poſſibly have no Right to complain of being too often admoniſhed of their Duty, till they are pleaſed to practiſe it. 'Tis true indeed we have the Satisfaction of ſeeing a Spirit of Beneficence prevail, in a very commendable Degree amongſt all Ranks of People, and in a very diſtinguiſhed Manner in ſome Perſons amongſt the higheſt; yet 'tis evident, too many of all Ranks are very deficient in it, who are of great Ability, and of whom much might be expected. Tho' every Thing therefore were done in Behalf of the Poor which is wanted, yet theſe Perſons ought repeatedly to be told, how highly blameable they are for letting it be done without them; and done by Perſons, of whom great Numbers muſt have much leſs Ability than they.

But whoever can really think, that the Neceſſities of the diſabled Poor are ſufficiently provided for already, muſt be ſtrangely prejudiced. If one were to ſend you to themſelves to be better informed, you would readily anſwer, that their Demands would be very extravagant; that Perſons are not to be their own Judges in Claims of Juſtice, much leſs in thoſe of Charity. You then, I am ſpeaking to the hard People above-mentioned, you are to judge, what Proviſion is to be made for the Neceſſitous, ſo far as it depends upon your

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Contributions. But ought you not to remember, that you are interested, that you are Parties in the Affair, as well as they. For is not the Giver as really so, as the Receiver? And as there is Danger that the Receiver will err one Way, is there not Danger, that the Giver may err the other? Since it is not Matter of arbitrary Choice, which has no Rule, but Matter of real Equity, to be considered as in the Presence of God, what Provision shall be made for the Poor? And therefore, tho' you are yourselves the only Judges, what you will do in their Behalf, for the Case admits no other; yet let me tell you, you will not be impartial, you will not be equitable Judges, until you have guarded against the Influence, which Interest is apt to have upon your Judgment; and cultivated within you the Spirit of Charity to balance it. Then you will see the various remaining Necessities which call for Relief. But that there are many such, must be evident at first Sight to the most careless Observer, were it only from hence, that both this and the other Hospitals are often obliged to reject poor Objects which offer, even for want of Room, or Wards to contain them.

Notwithstanding many Persons have need of these Admonitions, yet there is a good Spirit of Beneficence, as I observed, pretty generally prevailing. And I must congratulate you upon the great Success it has given

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to the particular good Work before us; great, I think, beyond all Example for the Time it has ſubſiſted. Nor would it be unſuitable to the preſent Occaſion, to recount the Particulars of this Succeſs. For the neceſſary Accommodations which have been provided, and the Numbers who have been relieved, in ſo ſhort a Time, cannot but give high Reputation to the *London Infirmary*. And the Reputation of any particular Charity, like Credit in Trade, is ſo much real Advantage, without the Inconveniences to which that is ſometimes liable. It will bring in Contributions for its Support; and Men of Character, as they ſhall be wanted, to aſſiſt in the Management of it; Men of Skill in the Profeſſions, Men of Conduct in Buſineſs, to perpetuate, improve, and bring it to Perfection. So that you, the Contributors to this Charity, and more eſpecially thoſe of you by whoſe immediate Care and Economy it is in ſo high Repute, are encouraged to go on with *your Labour of Love* *, not only by the preſent Good, which you ſee is here done, but likewiſe by the Proſpect of what will probably be done, by your Means, in future Times, when this Infirmary ſhall become, as I hope it will, no leſs renowned than the City in which it is eſtabliſhed.

But to ſee how far it is from being yet compleat for want of Contributions, one need only

* Heb. vi. 20.

only look upon the ſettled Rules of the Houſe for *Admiſſion of Patients*. See there the Limitations which Neceſſity preſcribes, as to the Perſons to be admitted. Read but that one Order, tho' others might be mentioned, that *none who are judged to be in an aſthmatick, conſumptive, or dying Condition, be admitted on any Account whatſoever*. Harſh as theſe Words ſound, they proceed out of the Mouth of Charity herſelf. Charity pronounces it to be better, that poor Creatures who might receive much Eaſe and Relief, ſhould be denied it, if their Caſe does not admit of Recovery, rather than that Others, whoſe Caſe does admit of it, be left to periſh. But it ſhocks Humanity to hear ſuch an Alternative mentioned; and to think, that there ſhould be a Neceſſity, as there is at preſent, for ſuch Reſtrictions, in one of the moſt beneficent and beſt managed Schemes in the World. May more numerous or larger Contributions, at length, open a Door to ſuch as theſe: that what renders their Caſe in the higheſt Degree compaſſionable, their languiſhing under incurable Diſeaſes, may no longer exclude them from the Houſe of Mercy.

But beſides the Perſons to whom I have been now more particularly ſpeaking, there are Others, who do not caſt about for Excuſes for not contributing to the Relief of the Neceſſitious; perhaps are rather diſpoſed to relieve them; who yet are not ſo careful

as they ought to be, to put themſelves into a Capacity of doing it. For we are as really accountable for not doing the Good which we might have in our Power to do, if we would manage our Affairs with Prudence, as we are for not doing the Good which is in our Power now at preſent. And hence ariſe the Obligations of Economy upon People in the higheſt, as well as in the lower Stations of Life, in order to enable themſelves to do that Good, which, without Economy, both of them muſt be incapable of; even tho' without it, they could anſwer the ſtrict Demands of Juſtice; which yet we find neither of them can. *A good Man ſheweth Favour, and lendeth; and*, to enable himſelf to do ſo, *he will guide his Affairs with Diſcretion* †. For want of this, many a one has reduced his Family to the Neceſſity of aſking Relief from thoſe publick Charities, to which he might have left them in a Condition of largely contributing.

As Economy is the Duty of all Perſons, without Exception, Frugality and Diligence are Duties which particularly belong to the middle, as well as lower Ranks of Men; and more particularly ſtill to Perſons in Trade and Commerce, whatever their Fortunes be. For Trade and Commerce cannot otherwiſe be carried on, but is plainly inconſiſtent with Idleneſs and Profuſion: tho' indeed were it only

† Pſal. cxii. 5.

only from Regard to Propriety, and to avoid being abſurd, every one ſhould conform his Behaviour to what his Situation in Life requires, without which the Order of Society muſt be broken in upon. And conſidering how inherited Riches, and a Life of Leiſure, are often employed, the generality of Mankind have Cauſe to be thankful, that their Station exempts them from ſo great Temptations; that it engages them in a ſober Care of their Expences, and in a Courſe of Application to Buſineſs: eſpecially as theſe Virtues, moreover, tend to give them, what is an excellent Ground-work for all others, a ſtayed Equality of Temper, and Command of their Paſſions. But when a Man is diligent and frugal, in order to have it in his Power to do good; when he is more induſtrious, or more ſparing, perhaps, than his Circumſtances neceſſarily require, that he may *have to give to him that needeth* ‡; when he *labours in order to ſupport the weak* §; ſuch Care of his Affairs is itſelf Charity, and the actual Beneficence which it enables him to practiſe, is additional Charity.

You will eaſily ſee, why I inſiſt thus upon theſe Things, becauſe I would particularly recommend the good Work before us to all Ranks of People in this great City. And I think I have reaſon to do ſo, from the Conſideration,

‡ Eph. iv. 28. § Acts xx. 35.

ſideration, that it very particularly belongs to them to promote it. The Goſpel indeed teaches us to look upon every one in Diſtreſs as our Neighbour; yet Neighbourhood in the literal Senſe, and likewiſe ſeveral other Circumſtances, are providential Recommendations of ſuch and ſuch Charities, and Excitements to them; without which the Neceſſitous would ſuffer much more than they do at preſent. For our general Diſpoſition to Beneficence would not be ſufficiently directed, and in other reſpects would be very ineffectual, if it were not called forth into Action by ſome or other of thoſe providential Circumſtances; which form particular Relations between the Rich and the Poor, and are of courſe regarded by every one in ſome Degree. But tho' many Perſons among you, both in the Way of Contributions, and in other Ways no leſs uſeful, have done even more than was to be expected, yet, I muſt be allowed to ſay, that I do not think, the Relation the Inhabitants of this City bear to the Perſons for whom our Infirmary was principally deſigned, is ſufficiently attended to by the generality; which may be owing to its late Eſtabliſhment. It is, you know, deſigned principally for *diſeaſed Manufacturers, Seamen, and Merchant-Service, and their Wives and Children:* and *poor Manufacturers* comprehend all who are employ'd in any Labour whatever belonging to Trade and Commerce. The Deſcription of theſe

Objects

Objects ſhew their Relation, and a very near one it is, to you, my Neighbours, the Inhabitants of this City. If any of your domeſtick Servants were diſabled by Sickneſs, there is none of you but would think himſelf bound to do ſomewhat for their Relief. Now theſe Seamen and Manufacturers are employed in your immediate Buſineſs. They are Servants of Merchants, and other principal Traders; as much your Servants as if they lived under your Roof: tho' by their not doing ſo, the Relation is leſs in ſight. And ſuppoſing they do not all depend upon Traders of lower Rank, in exactly the ſame Manner, yet many of them do; and they have all Connections with you, which give them a Claim to your Charity preferably to Strangers. They are indeed Servants of the Publick; and ſo are all induſtrious poor People, as well as they. But that does not hinder the latter from being more immediately Yours. And as their being Servants to the Publick, is a general Recommendation of this Charity to all other Perſons, ſo their being more immediately Yours, is ſurely a particular Recommendation of it to You. Notwithſtanding all this, I will not take upon me to ſay, that every one of you is blameable who does not contribute to your Infirmary, for Yours it is in a peculiar Senſe: but I will ſay, that thoſe of you who do, are highly commendable. I will ſay more, that

you

you promote a very excellent Work, which your particular Station is a providential Call upon you to promote. And there can be no ſtronger Reaſon than this for doing any Thing, except the one Reaſon, that it would be criminal to omit it.

Theſe Conſiderations, methinks, might induce every Trader of higher Rank in this City, to become a Subſcriber to the Infirmary which is named from it; and Others of you, to contribute ſomewhat yearly to it, in the Way in which ſmaller Contributions are given. This would be a moſt proper Offering out of your Increaſe to him, whoſe *Bleſſing maketh rich* ||. Let it be more or leſs, *Every Man according as he purpoſeth in his Heart; not grudgingly, or of Neceſſity: for God loveth a chearful Giver* *.

The large Benefactions of ſome Perſons of Ability, may be neceſſary in the firſt Eſtabliſhment of a publick Charity, and are greatly uſeful afterwards, in maintaining it. But the Expences of this before us, in the Extent and Degree of Perfection to which one would hope it might be brought, cannot be effectually ſupported, any more than the Expences of Civil Government, without the Contribution of great Numbers. You have already the Aſſiſtance of Perſons of higheſt Rank and Fortune, of which the Liſt of our Governors, and the preſent Appearance, are illuſtrious

|| Prov. x. 22. * 2 Cor. ix. 7.

ous Examples. And their Assistance would be far from lessening by a general Contribution to it amongst yourselves. On the contrary, the general Contribution to it amongst yourselves which I have been proposing, would give it still higher Repute, and more invite such Persons to continue their Assistance, and accept the Honour of being in its Direction. For the greatest Persons receive Honour from taking the Direction of a good Work, as they likewise give Honour to it. And by these concurrent Endeavours, our Infirmary might at length be brought to answer, in some competent Measure, to the Occasions of our City.

Blessed are they who employ their Riches in promoting so excellent a Design. The temporal Advantages of them are far from coming up, in Enjoyment, to what they promise at a Distance. But the distinguished Privilege, the Prerogative of Riches is, that they increase our Power of doing Good. This is their proper Use. In proportion as Men make this Use of them, they imitate Almighty God; and co-operate together with him in promoting the Happiness of the World; and may expect the most favourable Judgment, which their Case will admit of, at the last Day, upon the general repeated Maxim of the Gospel, that we shall Then be treated Ourselves as we Now treat others. They have moreover the Prayers of all good Men, those of them particularly whom they have befriended; and, by

by ſuch Exerciſes of Charity, they improve within themſelves the Temper of it, which is the very Temper of Heaven. Conſider next the peculiar Force with which this Branch of Charity, Almſgiving, is recommended to us in theſe Words, *He that hath Pity upon the Poor, lendeth unto the Lord*†: and in theſe of our Saviour; *Verily I ſay unto you, inaſmuch as you have done it*, relieved the Sick and Needy, *unto one of the leaſt of theſe my Brethren, you have done it unto me*‡. Beware you do not explain away theſe Paſſages of Scripture, under the Notion, that they have been made to ſerve ſuperſtitious Purpoſes: but ponder them fairly in your Heart; and you will feel them to be of irreſiſtable Weight. Laſtly, let us remember, in how many Inſtances we have all left undone thoſe Things which we ought to have done, and done thoſe Things which we ought not to have done. Now whoever has a ſerious Senſe of this, will moſt earneſtly deſire to ſupply the Good, which he was obliged to have done, but has not, and undo the Evil which he has done, or neglected to prevent; and when that is impracticable, to make Amends in ſome other Way for his Offences—I *can* mean only to our Fellow Creatures. To make Amends, in ſome Way or other, to a particular Perſon, againſt whom we have offended, either by poſitive Injury, or by Neglect; is an expreſs

† Prov. xix. 17. ‡ Matt. xxxv. 40.

preſs Condition of our obtaining Forgiveneſs of God, when it is in our Power to make it. And when it is not, ſurely the next beſt Thing is to make Amends to Society by fervent Charity, in a Courſe of doing Good; which Riches, as I obſerved, put very much within our Power.

How unhappy a Choice then do theſe rich Men make, who ſacrifice all theſe high Prerogatives of their State, to the wretched Purpoſes of Diſſoluteneſs and Vanity, or to the ſordid Itch of heaping up, to no Purpoſe at all; whilſt in the mean Time they ſtand charged with the important Truſt, in which they are thus unfaithful, and of which a ſtrict Account remains to be given?

F I N I S.

ABSTRACT

OF THE

Statutes, Rules, and Orders

Agreed to and Confirmed at a

GENERAL MEETING of the SUBSCRIBERS

Held the 21ſt of MARCH, 1750,

FOR THE

GOVERNMENT

OF THE

INFIRMARY at *NEWCASTLE*,

For the Relief of the Sick and Maimed Poor of that Town, and the adjacent Counties of DURHAM and NORTHUMBERLAND.

THE Society for carrying on this laudable Undertaking is to conſiſt of three Preſidents, ſix Vice-Preſidents, a Treaſurer, annually choſen, and Governors. General Frame of the Society.

All who ſubſcribe Two Guineas or more *per Annum*, are to be Governors during ſuch Subſcription; and thoſe who give Twenty Pounds or more at one Time, Qualification of Governors

 are

are to be Governors for Life. If any Parishes or Companies subscribe Two Guineas *per Ann.* the Ministers or Church Wardens of such Parishes, and the Masters, Wardens, or Stewards of such Companies, are to be intitled to all the Privileges of Governors, in proportion to their Subscriptions.

General Courts.

A General Court of the Governors is to be held four Times a-year, *viz.* on the *Saturday* in *Easter* Week, the first *Saturday* in *July*, the first *Saturday* in *September*, and the *Saturday* after *Christmas-Day*, to take the Report of the House Committee, elect a new one for the ensuing Quarter, inspect the Accounts, and do such other Business as may be then laid before them.

Anniversay Meeting.

An Anniversary Meeting of all the Contributors to this Charity is to be held on the *Thursday* before the first Full Moon in *October*, when the State of the INFIRMARY, the Number of Patients received and discharged, and an Abstract of the Accounts for the Year past, will be laid before them, and afterwards printed for the Satisfaction of the Publick.

House Committee.

A Committee of Governors will be appointed at each Quarterly Court, consisting of the Treasurer and thirty-six Members, (twelve of each County) who are to meet every *Thursday* at Ten o'Clock in the Forenoon, and at other Times, as the Treasurer, or any two Members of it, may think proper, to examine the Ac-

Accounts, and to direct all Matters which relate to the receiving, rejecting, or discharging of Patients, or which concern the Expences or Conduct of the Infirmary.

At the first Weekly Committee in every Month, three of the Governors, one of each County, (the Treasurer excepted) are to be appointed Auditors to examine the Books, and sign all Bills previous to their being paid. The Accounts will be kept in a regular mercantile Manner by the Secretary, and are to be at all Times ready for the Inspection of the Governors. Auditors.

At every Weekly Board two of the Contributors are to be appointed to visit the Infirmary together, or by Turns, once every Day for the ensuing Week, in order to enquire into the Conduct and Management of the House; and it is hoped, that all the Contributors who reside in or near *Newcastle* will take this Trouble upon them by Rotation. The several Apothecaries who have subscribed to this Charity, have been desired, and doubtless will attend at stated Times, to see that the House Apothecary does his Duty, and examine the Medicines and Drugs brought into the Infirmary; none of which will be used, but such as are approved by them, or by the Physicians and Surgeons. House Visitors. Visiting Apothecary.

Four Physicians will attend alternately, twice a-week, or oftner, if Occasion requires, and two Surgeons daily, from Eleven Physicians. Surgeons.

Eleven to One, without Fee or Reward, and will give their Advice and Assistance to all such poor Persons as come within these Hours.

House Apothecary. An Apothecary will constantly reside at the Infirmary, who is to dispense all the Medicines used there, and solely attend the Business thereof.

Clergy. Several of the Clergy have already offered their Service to read Prayers, and perform the other Duties of their Function at the Infirmary; and Patients of all Persuasions may be attended in the Manner they desire.

Matron. A Matron will have the Charge of the House and Furniture, keep an Account of every thing brought to or expended in the Infirmary, subject to the daily Examination of the Visitors and House Committee; and will likewise have the Inspection of the Conduct of the Servants.

Nurses and Watchers. Under her will be Nurses and Watchers, of experienced Honesty and Tenderness, who are to be guided by written Orders, to prevent any Misconduct. Proper Diet for the Patients will be settled by the Gentlemen of the Faculty engaged in this Charity, and will be fixed in the Wards, for the Satisfaction of the Patients and their Friends.

No Officers or Servants will be permitted, on pain of Expulsion, to take of any Tradesman, Patient, or other Persons, any Fee, Reward, or Gratuity of any kind, di-

directly or indirectly, for any Service done, or to be done, on account of this Infirmary.

Every Subſcriber of One Guinea *per Annum* may recommend one Out-Patient: Two Subſcribers of One Guinea each, may jointly recommend one In-Patient: Every Subſcriber of Two Guineas *per Annum* may recommend one In-Patient or two Out-Patients within every Year, and ſo in proportion, *viz.* One Out-Patient for every Guinea, and one In-Patient for every Two Guineas ſubſcribed: No Benefactor of leſs than Twenty Pounds given at one Time, can recommend an In-Patient, but ſuch a Benefactor ſhall have the ſame Privileges as a Subſcriber of Two Guineas; and a Benefactor of Fifty Pounds the ſame as a Subſcriber of Five Pounds. Right of recommending Patients.

All Poor, Sick, and Lame, recommended as In-Patients, will be received, and ſupplied with Advice, Medicine, Diet, Waſhing, Lodging, and every comfortable Aſſiſtance during their Cure; and all Out-Patients will have Advice and Medicines adminiſtered from Eleven till One. No Perſon with incurable or infectious Diſtempers, or of Ability to pay for their Cures, will be ever admitted to partake of this Charity. Proper Objects.

All Accidents, whether recommended or not, will be received at any Hour of the Day or Night. Accidents always received.

The

The Patients will be admitted without any Charge; and in case of Death, buried at the Expence of the Charity, if not removed by their Friends.

Contributions, where received.

All Persons disposed to encourage this Charity, are desired to send their Benefactions to the following Gentlemen, who are authorised to receive them, *viz.* At *London*, Sir *Joseph*, Sir *Thomas*, and *Joseph Chaplin Hankey*, Esq; Sir *Richard Hoare* and Company, and *Andrew Drummond*, Esq; and Company, Bankers;—*Durham*, Sir *Robert Eden*, Bart. the Rev. Dr *Sharp*, the Rev. Dr *Stillingfleet*, the Rev. Dr *Bland*, and *George Sandiford Crowe*, Esq;—*Morpeth*, *Robert Bulman*, Esq; *John Ord*, Esq; and *William Ward*, Esq;—*Hexham*, Dr *Rotheram*, Mr *Robert Lowes*, and Mr *Edward Roberts*;—*Sunderland*, Dr *Tatham*, Mr *Newark Hudson*, Mr *Warren Maude*, and Mr *John Neasham*;—*South-Shields*, *John Burdon*, Esq; and Mr *Edward Mounteney*;—*North-Shields*, Mr *Matthew Greenwood*, and Mr *Anthony Pearson*;—*Alnwick*, Mr *Richard Grieve*, Mr *James Scott*, and Mr *Coll. Foster*;—*Berwick*, Mr *William Armorer*, jun.—*Stockton*, Mr *Leonard Robinson*;—*Darlington*, Mr *Richard Bowes*; *Bishop-Auckland*, *Farrer Wren*, Esq; Mr *Nathaniel Pewterer*, and Mr *John Trotter*;—*Barnardcastle*, Mr *William Lodge*;—*Stanhope*, Mr *John Westgarth*;—*Hartlepoole*, Mr *Robert Leighton*;—and at *Newcastle*, by Mr *Joseph Airey*.

And

And all ſuch who ſhall be diſpoſed to contribute by their *Laſt Will* and *Teſtament*, are adviſed to do it in the following Form:

Item, *I give and bequeath unto* A. B. *and* C. D. *the Sum of* ——, *upon Truſt, and to the Intent that they do pay the ſame to the Treaſurer, for the Time being, of a* Society, *who call themſelves* The Governors of the INFIRMARY at *Newcaſtle* for Sick and Lame Poor; *which ſaid Sum of* —— *I deſire may be applied towards carrying on the charitable Deſigns of the ſaid* Society.

BY ORDER OF THE SUBSCRIBERS.

Newcaſtle, March 21, 1750.

AT a GENERAL MEETING held this Day of the SUBSCRIBERS towards the Support of this INFIRMARY, (the Rules and Statutes of which the above are an Abſtract) were confirmed, and ordered to be printed, and Mr *Joſeph Airey* of *Newcaſtle* was choſen TREASURER, to whom all Encouragers of this CHARITY are deſired to ſend their SUBSCRIPTIONS and BENEFACTIONS, on or before the 13th of *April* inſt. when will be held the firſt General Quarterly Court of GOVERNORS.

LIST

OF

SUBSCRIBERS

TO THE

NEWCASTLE INFIRMARY.

ANNUAL SUBSCRIPTIONS.

A

	L.	s.
LAncelot Allgood, Esq; of Hexham	5	5
Gawen Aynsley, Esq; of Little Harle	5	5
John Airey, Esq; - -	3	3
Mr Thomas Airey - -	3	3
Giles Alcock - -	3	3
John Aynsley, Esq; jun. of Threepwood	2	2
The Rev. Mr Andrew of Hexham -	2	2
Mr Joseph Airey - -	2	2
Edward Anderson - -	2	2
William Aynsley -	2	2
William Anesley -	2	2
James Atkinson - -	2	2
Lancelot Atkinson -	2	2
Robert Akenhead, jun. -	1	1
Edward Avison - - -	1	1

	L.	s.
Mr Francis Armorer - - -	1	1
Mrs Airey, of Weſtgate, Newcaſtle	3	3
Mrs Airey, of the Cloſe, ditto -	3	3
Mrs Atkinſon, of the Keyſide, ditto -	3	3
Mrs Allgood of Riding -	1	1
Miſs Allgood of D°	1	1
Miſs Molly Allgood of D° -	1	1
Dr Aſkew, Attendance for four Years.		
Mr Charles Aviſon, an Annual Benefit Concert.		

B

George Bowes, Eſq; -	50	0
Sir Edward Blackett, Bart. -	5	5
William Bigge, Eſq; -	5	5
Matthew Bell, Eſq; - -	5	5
John Burdon, Eſq; - -	5	5
Henry Burdon, Eſq; -	5	5
Robert Bewick, Eſq; - -	5	5
William Bonner of Kibbleſworth, Eſq;	5	5
Barber Surgeons Company of Newcaſtle	5	5
The Company of Butchers in Newcaſtle	5	5
Thomas Bigge, Eſq; -	3	3
Mr John Baker - -	3	3
The Rev. Dr Bland -	2	2
The Rev. Dr Baker of Stamfordham	2	2
John Blackett, Eſq; - -	2	2
Mr Joſeph Baker, of York, will give an annual Play *gratis*.		
Mr William Bacon - -	2	2
Ban. Bayles, Surgeon, Attendance and	2	2
Thomas Brewſter -	2	2
Martin Bryſon - - -	2	2
Ralph Bradley - -	2	2

Mr

Mr Richard Burdus - -	2	2
John Button - -	2	2
Ralph Bates, Esq; of Newbottle -	2	2
Nicholas Brown of Alnwick -	1	1
William Boag - -	1	1
Miss Burdon - -	2	2
Mr John Brougham, in Earthen Ware	1	1
Nat. Bailes, Surgeon, Attendance		
The Rev. Mr Brewster, Attendance		

C

The Right Hon. the Earl of Carlisle	10	10
William Carr, Esq; of Etall -	5	5
James Carre, Esq; of St Hellen-Auckland	5	5
Mr John Cookson -	5	5
Geo. Colpitts - -	5	5
Ralph Carr - -	5	5
The Woollen Cloth Manufactory in Newcastle, by Mr Henry Peareth and C°.	4	4
Percival Clennel, Esq; -	3	3
Robert Carr, Esq; of London -	3	3
Nathaniel Clayton, Esq; -	2	2
William Clayton, Esq; - -	2	2
George Cuthbertson, Esq; -	2	2
George Cuthbertson, jun. Esq; -	2	2
Henry Collingwood, of Cornhill, Esq;	2	2
Robert Cay, Esq; -	2	2
John Carr, of Lessbury, Esq; -	2	2
Mr Robert Carrick -	2	2
Snow Clayton —	2	2
Matthew Carr -	2	2
Isaac Cookson -	2	2
Cordwainer's Company of Newcastle -	2	2

Mess.

Meſſ. Clark and Scurfield -	2	2
The Rev. Mr Clayton -	1	1
Mr William Cooke -	1	1
Martin Clifton - -	1	1
Miſs Clennel - -	3	3
Mrs Cookſon, ſen. —	2	2
Dr Cooper, Attendance		
Mr Cuthbert Heron Clifton, Surgeon, Attendance.		

D

The Right Rev. Dr Joſeph Butler, Lord Biſhop of Durham, for five Years	100	
And afterwards 20 *l. per ann.* during Life.		
George Delaval, Eſq; -	5	5
James Davidſon, of North Biddick, Eſq;	5	5
Abraham Dixon, Eſq; -	5	5
The Rev. Mr Dockwray -	2	2
Capt. Edward Davies -	2	2
Mr Thomas Dawſon - -	2	2
John Dent - -	2	2
William Dodd -	2	2
Thomas Durham -	2	2
Thomas Daviſon - -	1	1
Thomas Dixon -	1	1
Mrs Elizabeth Daviſon -	5	5

E

Sir Robert Eden, Bart. - -	5	5
Henry Elliſon, Eſq; of Gateſhead Park	5	5
The Rev. Dr Eden, Prebend of Durham	3	3

The

	L.	s.
The Rev. Mr John Ellifon - -	2	2
Robert Ellifon, Efq; of Weftgate	2	2
Mr Thomas Elliot -	2	2
John Errington, Efq; of Wallick-Grange	1	1
The Rev. Mr Nathan Ellifon -	1	1
Mr Robert Ellifon, of the Side -	1	1

F

William Fenwick, Efq; of Bywell -	5	5
Stephen Fryer, Efq; -	5	5
The Society of Flax-dreffers in Newcaftle	4	4
The Rev. Mr Fetherftonhaugh -	2	2
Mr Ralph Fetherfton -	2	2
Meff. Fawcett and Pickering, the Ufe of the Affembly-Room, if it fhould be thought proper, for Mr Avifon's Concert, and -	2	2
Timothy Forfter, jun. Surgeon, Attendance and - -	1	1
Mrs Fenwick, Pilgrim-ftreet -	2	2
Mifs Fenwick of Bywell -	1	1

G

Sir Henry Grey, Baronet -	10	10
George Grey, Efq; -	5	5
Ralph William Grey, Efq; -	3	3
Capt. L. Grant - -	2	2
Mr Matthew Greenwood -	2	2
William Gibfon -	2	2
Thomas Gibfon -	2	2
John Grieve - -	2	2

Mr

	L.	s.
Mr John Greenwell, Surgeon, Attendance and - -	2	2
Robert Greenwell -	1	1
Thomas Gibſon, jun. -	1	1
Mrs Jane Gomeldon -	2	2

H

Sir Carnaby Haggerſton, Bart. -	10	10
Sir Richard Hylton, Bart. -	5	5
Mr John Humble -	5	5
Meſſ. Edward and Thomas Humble and Co. - -	5	5
Houſe Carpenter's Company in Newcaſtle	5	5
Henry Hudſon, Eſq; of Whitley -	2	2
Reynold Hall, Eſq; - -	2	2
Mr George Headlam -	2	2
Ralph Headlam - -	2	2
Gabriel Hall - -	2	2
Robert Heron - -	2	2
Samuel Hallowell, Surgeon, Attendance and - -	2	2
Dr Huddleſton - -	2	2
Mr John Holme - -	2	2
Walter Hick -	2	2
Robert Heron - -	2	2
John Hall of Whitley -	1	1
Richard Hardie - -	1	1
William Hilton -	1	1
Thomas Hutchinſon, Gateſhead -	1	1
Mrs Hymers, Pilgrim-ſtreet -	4	4

I

Mr Alexander Jerden - -	3	3
Robert Johnſon -	2	2

Mr

	L.	s.
Mr William Johnſon	2	2
Anthony Iſaacſon	2	2
Mrs Johnſon	2	2
Dr Johnſon, Attendance		
Mr Henry Iſaacſon, Surgeon, Attendance		

K

John Kelly, Eſq; of Whorlton-Moor	2	2
Mr Thomas Kirton	2	2
James King	1	1

L

Thomas Liddel of Newton, Eſq;	5	5
Mr William Lowes	5	5
The Rev. Mr Lloyd	4	4
The Rev. Mr Lambe	2	2
Mr Robert Lowes	2	2
John Lowes	2	2
Richard Lambert, Surgeon, Attendance, and	2	2
David Landell	2	2
George Liſle	2	2
William Leaton	2	2
William Lake	2	2
William Lake, jun.	1	1
George Lowes	1	1
Mrs Liddell of Newton	5	5
Dr Lambert, Attendance.		

Sir

M

	L.	s.
Sir Ralph Milbank, Bart.	5	5
James Moncaſter, Eſq;	5	5
Capt. James Mitford	2	2
Capt. Thomas Middleton	2	2
The Rev. Mr Moiſes	2	2
Mr Edward Mounteney	2	2
William Monkhouſe	2	2
Edward Moſeley	2	2
Richard Mensforth	2	2
George Marſhal	2	2
The Rev. Mr Maddiſon	1	1
Mr James Miller	1	1
James Milbourne	1	1
Mrs Eleanor Moſeley	2	2
Mrs Matſin	2	2

N

The Rt Hon. the Earl of Northumberland	10	10
The Rt Hon. the Counteſs of Northumberland	5	5

O

William Ord, of Fenham, Eſq;	5	5
Robert Ord, Eſq;	5	5
Nathaniel Ogle, of Kirkley, Eſq;	3	3
John Ord, Eſq; of Morpeth	3	3
Mr Joſeph Ord	3	3
John Ord	2	2

Mr

	L.	s.
Mr George Ord -	2	2
Jonathan Ormſton -	2	2

P

William Peareth, Eſq; -	5	5
Pewterers, Plumbers, and Glaziers Company	3	3
William Pye, Eſq; -	2	2
Mr Henry Peareth - -	2	2
James Perrot, Surgeon, Attendance and	2	2
Michael Pearſon -	2	2
Henry Partis -	2	2
Anthony Pearſon of North-Shields	2	2
Thomas Poole -	1	1
Miſs Pattiſon - -	2	2
Mrs Pawſon - -	2	2

R

Her Grace the Dutcheſs of Richmond	5	5
Matthew Ridley, Eſq; -	5	5
Joſeph Reay, Eſq; -	5	5
The Rev. Dr Robinſon -	2	2
William Robinſon, Eſq; -	2	2
Thomas Rudd, Eſq; -	2	2
Mr Edward Roberts -	2	2
Peter Ruſſel - -	2	2
William Robertſon -	2	2
Thomas Rawling -	2	2
The Rev. Mr Rogerſon - -	1	1
Capt. Richard Ruſſel -	1	1
Mr John Richardſon of Stennington, while he continues Clerk to the Commiſſioners of the Land Tax	1	1

	L.	s.
S		
The Hon. and Rt Rev. Dr Robert Drummond, Lord Bishop of St Asaph	5	5
The Hon. Col. John Schutz -	5	5
The Rev. Dr Sharp, Arch-deacon of Northumberland, for five Years	5	5
And afterwards 3 *l.* 3 *s.* *per ann.*		
John Simpson, Esq; -	5	5
Robert Shafto, Esq; of Benwell -	4	4
Ralph Sowerby, Esq; -	3	3
Langdale Sunderland, Esq; —	3	3
Mr Edward Stuart —	3	3
Capt. George Stephenson - -	3	3
Mr William Stephenson of London -	3	3
The Rev. Dr Stillingfleet - - -	2	2
The Rev. Dr Stonhewer, Rector of Houghton -	2	2
Cuthbert Smith, Esq; -	2	2
John Swinburn, Esq; -	2	2
William Swinburn, Esq; -	2	2
Ralph Soulsby, Esq; - -	2	2
Aubone Surtees, Esq; -	2	2
William Sleigh, Esq; -	2	2
The Skinners Company of Newcastle	2	2
Mr Thomas Shaftoe - -	2	2
Samuel Shields -	2	2
Thomas Simpson - -	2	2
Thomas Swinhoe - -	2	2
Hauxley Surtees -	2	2
John Storey -	2	2
George Spearman -	2	2
Ralph Stoddart, Surgeon, Attendance and - -	2	2

Mr

	L.	s.
Mr Jonathan Sorsbie - -	2	2
Corney Stephenſon - -	2	2
The Rev. Mr John Sharp - -	1	1
Mr John Smith - -	1	1
Matthew Scafe - - -	1	1
John Simpſon -	1	1
William Scott - -	1	1
Mrs Suſan Simpſon -	5	5
Miſs Swinburn -	1	1
Miſs Smith - -	1	1

Mr William Sedgwick and C° the following capital Medicines *gratis*, *viz.* Sal. Vol. Salis Ammoniaci, Spir. Salis Ammoniaci, Sal. Cornu Corvi, Spir. Cornu Corvi.

Mr William Sedgwick, the following Catholick Medicines *gratiz*, *viz.* Sal Catharticus Glauberi verus.

T

The Trinity-houſe, Newcaſtle -	10	10
The Rev. Dr Tew - -	2	2
The Rev. Mr Turner -	2	2
The Rev. Mr Thompſon -	2	2
Mr Thomas Thomſon - -	2	2
John Thomſon, jun. -	2	2
Thomas Thoreſby - -	2	2
Peregrine Tyzack -	2	2
Anthony Teaſdale - -	2	2
John Thornhill of Sunderland -	2	2
Robert Thorpe -	1	1
Mrs Tomlinſon, Pilgrim-ſtreet -	2	2

Mr

	L.	s.
V		
Mr John Vonholte - - -	3	3
W		
Matthew White, Esq; -	5	5
William Wilkinson, Esq; - -	5	5
Mr John Williams - - -	5	5
John Wilkinson, Esq; -	2	2
Farrer Wren of Bincheſter, Esq; -	2	2
John Wilſon, Esq; - -	2	2
Mr Henry Wilkinſon of Gateſhead	2	2
James Wilkinſon -	2	2
Thomas Waters - - -	2	2
Richard Wilſon - - -	2	2
Weſtfield Webb -	2	2
Nicholas Walton -	2	2
William Wharton - - -	2	2
Edward Ward - - -	2	2
John White - -	1	1
Robert Wren —	1	1
John Hall of Whitley -	1	1
Henry Wilkinſon of Newcaſtle -	1	1
Benjamin Wilſon - - -	1	1
Mrs Jane Watſon - - -	3	3
Mrs Wake - - - -	1	1
The Rev. Mr Wibberſley, Attendance		

BENEFACTIONS

TO THE

NEWCASTLE INFIRMARY.

LOrd Crew's Truſtees -	100	0
Mrs Thomlinſon, Relict of the late Rev. Dr Thomlinſon of Whickham -	100	0
Mrs Mary Daviſon, Mrs Timothea Daviſon, and Mark Milbank, Eſq; of Barnigham, jointly -	100	0
John Stephenſon, Eſq; Alderman with a Legacy of the ſame Sum at his Death.	52	10
Mr Thomas Crozier of London	21	0

B. K.

	L.	s.
B. K. a Perſon unknown, by the Hands of Matthew Bell, Eſq;	20	0
Mrs Hylton of Hartlepoole, in Linen	20	0
Richard Wilkinſon, Eſq; of Durham	20	
Mrs Grace Ord - -	15	15
The Rev Dr Bland, Prebend of Durham	10	10
Percival Clennell, Eſq; -	10	10
Miſs Clennell -	10	10
The Rev. Dr Eden towards a Chapel	10	10
Mrs Liddell of Newton -	10	10
Mr Reginald Holme -	6	6
Ralph Sowerby, Eſq; -	5	5
Mr George Blenkinſop -	5	5
Mr Joſeph Gamul -	5	5
The Rev. Mr Lloyd of Ryton -	5	5
Mrs Eleanor Moſeley -	5	5
Mr Chriſtopher Spoor -	5	5
Mr John Armorer - -	5	5
Mr Thomas Shirley -	5	5
Mr George Weſtgarth -	4	4
Mr John Swainſton of Stockton -	5	5
Mr Leonard Robinſon of ditto	5	5
Mrs Rainsford of Durham - -	5	5
Mrs Barnardeau -	3	3
Mrs Warren - -	3	3
A. R. a Perſon unknown, by the Hands of Gawen Aynſley, Eſq;	3	3
Mr William Dillingham of London -	3	3
Amica, a Lady unknown, by the Hands of Dr Rotheram -	2	2
The Rev Mr Shepperd, Vicar of Pittington	2	2
Mr Thomas Wilkinſon -	2	2
Mrs Emma Rayne of Durham -	2	2

J. M.

	L.	s.
J. M. by the Hands of Mr Nicholas Brown of Alnwick -	1	1
James Hume -	1	1
Mrs Whitfield -	2	2
Mrs Catharine Hayles -	2	2
Her Maid - -	1	1

N. B. *Supplemental Lists of the* SUBSCRIBERS *and* BENEFACTORS *will be printed every Month.*